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The Non-Subscribing Presbyterian

No. 325. OCTOBER, 1933.

STRENGTH. WISDOM. BEAUTY.

"Except the Lord build the house, they labour in vain that build it."—PSALM 127, 1.

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NOTES AND NEWS.

Three primary types of pillars are prominent in architecture in the centre of Belfast. The Doric representing Strength, the Ionic representing Wisdom, and the Corinthian representing Beauty. "Three great pillars, wisdom, strength and beauty; wisdom to contrive, strength to support, and beauty to adorn; wisdom to conduct us in all our undertakings, strength to support us under all our difficulties, and beauty to adorn the inward man. The universe is the Temple of the Deity whom we serve; wisdom strength and beauty are about His throne as pillars of His works, for His wisdom is infinite, His strength is omnipotent, and His beauty shines through the whole of the creation in symmetry and order."

* * *

"Architecture is frozen music." To quote Philip Henry Wicksteed, "it is the Word made stone." Hymn and anthem and voluntary are builders in "the hidden work," and scripture, prayer and sermon provide their material in the building of the spiritual Temple "through which His strength and blessing may be poured forth upon His people." "Christ is our foundation, and our chief corner-stone."

* * *

The hour of worship passes and its influences fade as memories of the past. There remains however the building which every day performs its silent ministration. The busy crowds pass by, but the house of prayer is ever a witness to the Reality behind the changes of time and the delusions of men.

* * *

We are workers in the great plan, and now that the Winter Session opens, with all its activities in our congregations, "by His strength may we be enabled, by His wisdom may we be guided, and by His beauty in all our work may we be energised."

* * *

"But the place that knew him will know him no more for ever." One who was always active and to the fore, Clerk of Synod, and leader, counsellor and friend, has passed into fuller life, of greater service and wider opportunities. We realise now what an exceptional man he was, and the crowds that lined the route, and the long procession, showed the high esteem in which Newry held him, as on September 12th the funeral wended its way to Warrenpoint.

SUBSIDY FUND.

The Treasurer begs to acknowledge with thanks the receipt of the following subscriptions:—

Rev. J. H. Bibby, Ballee	... £0 10 0
Mrs. Magill, Warrenpoint	... 1 0 0

Contributions should be addressed to the Manager, the Rev. Alfred Davison, Dromore, by whom they will be gratefully acknowledged.

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Childhood often holds a truth with its feeble fingers, which the grasp of manhood cannot retain—which it is the pride of utmost age to recover. Ruskin.

TEMPLEPATRICK MEMORIALS.

In the interesting historic sketches of Templepatrick by Dr. Stephenson and Rev. Classon Porter many extracts are given from old Session books which give one a very good idea of the organization and membership of a Presbyterian Church in the 17th century. In those far away days it would seem that some of the laity thought for themselves and did not complacently agree with the doctrine preached from the pulpit. We read, April 24th, 1648:

"Thomas Dingis was delated to the Session of Templepatrick for denying the Second Person to be God equal to the Father, and the matter being proven, he was ordained to make public confession thereof the next Lord's Day."

And another entry, May 16th, 1648:

"Thomas Dingis compears, and in his respect of his great ignorance of God, he refused to give any confession of his great fault in denying Christ to be God till he be better informed in his judgment and be convinced of the greatness of that sin."

This same Thomas was engaged at the time repairing the ceiling of the church, and the Treasurer was ordered to pay him off, as the Session would not have a heretic about the place. Truly Thomas was before his time in Templepatrick, and was probably the earliest confessor of Unitarianism there if not in all Ireland.

In those days to be an Elder meant very much more than it does now even in orthodox churches. The congregation was divided into "quarters" or "districts," each in charge of two or more elders, who undertook what is now "pastoral oversight." After Communion the elders were expected to call and see how the members in their district were living, to take a list of those who held family worship and bring to next Session, to note who were absent, especially during Divine service, two being specially appointed to visit during the hours of service the several public-houses in town and name the absentees at next Session.

That there was bigotry is shown by another entry—September 7, 1647:

"It is delated that Lieutenant Wallace hath some Irishes under him who come not to the church. The Sessions ordains William McCord to speak the Lieutenant that either he will put them away from him, or else cause them to keep church."

Apparently the Session had some success in getting Catholics to attend service for Jeremiah O'Quinn was educated by one of the Uptons and became Presbyterian Minister of Billy, County Antrim.

The celebration of the yearly or Summer Communion called for great preparations. Certain elders were appointed to procure the bread and wine, others to take charge of the cups, flagons and communion cloths. A bushel of flour was generally ordered to be baked into bread, and the wine was claret. Admission to the Communion table was by "tokens," square or circular pewter pieces about the size of a halfpenny. Members were required to enter by a particular door, where two elders checked and probably lifted these tokens. Another door was reserved for communicants leaving. Here two elders also stood to see that none came in that way. There was service the Saturday preceding and on the Monday following the Communion at eleven o'clock, but on the Sunday eight a.m. In order to get the people to this early service the bell, for they seem to have had a church bell, was ordered to be rung at five, six and seven o'clock a.m. The service lasted most of the day. Elders were appointed to act as collectors at each of the doors and also at the "barn," which was used for an overflow congregation. Two elders were named "to keep the elements," two "to draw the wine." Some thirty "pottles" were purchased sometimes at Belfast, sometimes at Carrickfergus. Two elders "to cut the bread," two more "to fill the cups and reach them to the servers at table," and two more "to serve out the bread and reach it to the elders at table."

The Church collections were used for various purposes, but principally charity, especially so after the Communion service, but there are some odd payments on record, such as bounty to "a distracted woman"—"a poor man robbed by the rebels"—"a poor scholar," and a rather strange one, "a shilling sent to the Presbytery for *the mending of a poor boy's head.*" Then there are payments to some of the higher rank, such as "to Captain McBride one shilling and half-a-crown each to Captain Blair and an 'Ancient Gentleman'." On one occasion a contribution was ordered paid for "mending the little bridge," probably used by many of the congregation on Sundays.

Ballyclare and Donegore people for a time worshipped in Templepatrick, but in 1647 Ballyclare congregation seems to have been formed, as we read—February, 1647—of two elders being appointed to go to the Presbytery of Carrickfergus "to show the Session's mind

concerning the fringes of Ballyclare in their adjoinment to the Session of Templepatrick," and on June 1, 1647, "Ane division of the church being made, it is ordered that the south side of the church shall be for the seats of the people of the yond side of the water (Donegore on the north side of the Six Mile Water) and the north side for this side of the water (Templepatrick). That if the yond side of the Water be removed by authority (i.e., by Presbytery) from this parish, then they are either to have payment for their seats by the advice of the Session as they think them worth, or else liberty to carry them away."

In seating a church, it would appear every man was allowed to "build" his own seat for himself on space assigned by the Session for that purpose, but whether required to be same in design as his neighbour's we have no record.

In 1690, the Synod of Ulster was formed, consisting of several Presbyteries, and to one of these—the Presbytery of Belfast—the congregation was at first attached. When the Presbytery of Antrim was formed so as to include only Non-Subscribers, a new Presbytery was formed, and perhaps as a compliment to the then Templepatrick minister, Mr. Livingstone, and the Upton family, staunch supporters of Subscription, it was called the Templepatrick Presbytery. There is some mention of a rather strange piece of church property at that time, a large punch jug bearing the inscription "Presbytery of Templepatrick," written under the figure of a clergyman in gown and bands. One wonders if it is still in existence.

Stipend defaulters did not get off easy, as sometimes, we read, their names were handed to "Squire" Upton in the hope perhaps that the landlord's influence would hasten payment. Collectors of stipend were expected to turn over to the Treasurer their collections more promptly. "If they did not return what stipend they had collected against that day fourteen days *it would be very ill taken.*" Sabbath breaking was serious. A man who had stolen some of Mr. Upton's fruit on that day was severely rebuked, not for stealing, but for "breach of the Lord's Day." Then there was the case of a woman stealing the minister's beef and wheat, apparently abetted by his servant, for both were censured for the breach.

About 1710 the Session started holding monthly services in different districts of the congregation, the first Wednesday of the month being generally the day. These were probably the start of the "prayer meetings" now held weekly by the majority of Presbyterian Churches.

Templepatrick men figured in the 1798 Rebellion, and at the Battle of Antrim one of two small cannons which had been concealed below the floor of the Meeting House was used there, but was quickly put out of action. These cannons had belonged to the Belfast Volunteers of 1776, but had not been given up to the authorities when the Volunteers disarmed.

The first Non-Subscription Minister seems to have been Rev. Robert White, a native of Larne, where he taught a school in which David Manson, afterwards famous in Belfast educational circles, was a pupil. Rev. White did subscribe in 1754, but it was such a loose formula that it really meant not the Westminster Confession but Christian Doctrines.

"I believe the Westminster Confession of Faith contains a good system of the Christian Doctrines, which I subscribe as the Confession of my Faith. (Signed), Robert White."

His successor, Rev. Abernethy, a few years later signed the same statement.

On 3rd February, 1765, the Presbytery of Templepatrick did away altogether with subscription to the Westminster Confession. Formed fifty years previously for the accommodation of Subscribers, we here see a complete change of view in one generation.

H. J. F. ORR.

THE ORPHAN SOCIETY.

The Report shows 34 orphans on the list, to whom grants amounting to £346 10s 0d have been made during the year, £25 from the Lord Enniskillen Memorial Fund is included in the distribution. Subscriptions from Congregations amounted to £180 17s 5d. The Balance in hand to work upon for the year is £63 19s 7d. According to resolution the annual meeting of the Association to which the Orphan Society belongs, is fixed for third Tuesday in June, 1934. Subscriptions should be sent in with the lists, at the 20th March or earlier.

All my life I believe from my heart the words of Browning, that All service ranks the same with God. It makes very little difference whether a man is driving a tramcar or sweeping streets or being a Prime Minister, if he only brings to that service everything that is in him, and performs it for the sake of mankind.—Stanley Baldwin

MODERATOR OF SESSION.

The Presbyterian form of Church Government is generally regarded as one of the finest in existence. It has been hammered out by experience and it cannot be doubted that it is a source of strength to any Denomination which adopts it, indeed it is certain that it has been the salvation of our own. It ensures perfect democratic control in our Congregations, while at the same time it preserves the dignity and independence of the Ministry which is an important factor in the filling of our pulpits, the obtaining of students and the general smooth working of our body.

It has time and again been pointed out that we are losing this priceless heritage and more and more drifting into Congregationalism without even the advantages of that form of government.

This is very obvious in present position with regard to the Minister's place in the Church Government. The Presbyterian Law and Custom is that *the Minister is Moderator of his own Session*, Chairman of his own Committee, and that he presides at all meetings of the Congregation. In the orthodox Church, notwithstanding the size of its congregations and the ability of its laity this law is strictly enforced, experience having proved its wisdom. In our own smaller denomination we find a different state of affairs. The Church Session has almost ceased to exist. The Code, taking the position for granted made no distinct reference to the Minister's place on the less important Committee, which in any case was limited to matters of finance. Certain Ministers have shown a preference to avoid Committee meetings. The result has been that what was recognised as an exception has become the rule. In Churches where a former Minister did not take his place his successor was denied the right to take it. Lately one of our leading Congregations has had fresh rules printed in which the place of the Minister is stated as only a member of Committee. These rules have been confirmed by a certain Presbytery and so become an accepted fact. It would seem that in almost a third of our congregations the Minister no longer has his old position. Nor is this the end of the matter. Rumour has it that in certain cases the right to control of the pulpit, which till now has never been disputed, is passing. Congregations are arranging their own Harvest Services and the like and appointing their own special preachers at times without even consulting their own Minister. The end cannot be good. The weakness of the position is obvious when it comes to Presbytery meetings. Here we can see the spectacle of a body of Ministers engaged in settling the affairs of other Congregations when they are considered unsuitable to settle their own, and when matters arise which would require the co-operation of their own Churches they are unable to speak for them while there is often not a layman present. On the face of it it would seem absurd that the one person who knows most about his congregation and about the denomination, who is supposed to be trained and have experience in Church affairs and who stands to lose or profit most by the success of his Church and who is responsible for it in the eyes of the public, is the one person who is excluded from its deliberations, while men with no responsibility whatever and who may know nothing about the sometimes delicate affairs of Church management can have complete control. *Considerations of this kind have led the Presbyterian Church to strengthen the position of their Ministers.* In our denomination, where strength is more and more required, we find the reverse. Our heritage, for which we should be thankful, is slowly being destroyed and having an organisation which others have thought well to copy, we are casting it aside. Were this leading to the advantage of our Cause we might welcome it, but already it is clear that it is leading the other way. It is to be hoped that both Ministers and Laymen will give thought to this matter and put it in order ere the things have gone so far that it will be impossible. The Presbyterian System has saved many of our Churches which would otherwise have perished as they have elsewhere, and the Presbyterian System stands on the position of its Ministry, which should be maintained even though individual Ministers themselves may have no desire for the duties which are theirs. PRESBYTER.

THE SYNOD MINUTES, 1933

These have been printed and distributed, and copies should be available in every congregation. The book should be carefully read by our members as it conveys, more clearly than can be otherwise ascertained, a survey of the N.S. Presbyterian Church. From Congregational Statistics, the stipends paid to Ministers range from £146 9s 11d to £750. The average income of each minister is £286 13s 3d., '3 are above the average, '7 are below it, while '25=£211 and under.

INSPIRATION

The Bible is a library, and it is now being brought out as a library, each book separate from the others, and not only so but some of the books have pages like patchwork colours. In a chapter in Isaiah for instance, there may be half-a-dozen verses on a white background, then a few inches of brown, then red, then purple, then green, or yellow. If you look at a quarry you will see how the rocks lie in strata in the earth, one layer of rock on another till you come up to the soil at the surface. The colours on the pages of the Bible represent various strata in the make-up of a chapter. The passage on the white ground was written by the first writer, then someone added a note or a commentary, which in a Bible to-day, would be placed in the margin or at the foot of the page, or perhaps even at the end of the book. In later years someone copying that scripture copied the piece that was added, and perhaps another piece of his own, to make it more clearly understood.

Children in schools and no doubt others may have been taught that every word in the Bible is absolutely true, and was dictated by God Himself, an idea more than any other, which has turned away thousands of thinking people from the Bible altogether, for no one of independent thought, and who knows anything whatever of the light that has been thrown on the Bible, can hold on to any such idea. People who take the Bible in that way are frequently spoken of as "orthodox"; but the "orthodox" of other religions are just as strong in claiming infallibility for their scriptures; the orthodox Mohammedan for the Koran, the orthodox Hindus for the Vedas and so on. But in the religions are those who are better informed, and they are called the Liberals of that religion; and there is a constant struggle between "literalism" and "liberalism".

At some street-corners in Belfast, there are colour signals to guide the traffic—red for "stop," yellow for caution, green for "go." Now, when Jeremiah wrote, he wrote under a very strong, high feeling as though he were writing and speaking for God, "inspiration" in the true sense of the term. The same with Isaiah. Jeremiah wrote as Jeremiah thought, and so did Isaiah, and the light took the colour of the mind through which it came, just as the light in the robot does.

"The light lightens everyone born into the world". ULLIN

THE CHILDHOOD OF STEVENSON.

The childhood of Robert Louis Stevenson, who lived for some years in a house at the top of Alum Chine, Westbourne, was the subject of a sermon preached in Bournemouth Unitarian Church, West Hill-road, by the Rev. J. Shaw Brown, of Dundrum, North Ireland.

"Stevenson's childhood," Mr. Shaw Brown said, is interesting because it accounts for a great deal in the man and his message Like most poets, he was always a child, and could dip at will into the stream of lovely and primitive things which belong to the childhood of the world; and bring forth things new and old.

"Much has been written concerning Stevenson's childhood by his near relatives—the people who knew him as a child; but I don't think we need go beyond his 'Child's Garden of Verses' to get a fair idea of the manner of child he was."

The preacher then selected a few verses and pointed out how the Puritan morals of Stevenson's old nurse, Alison Cunningham, were interpreted by him into a juvenile religious philosophy.

Another characteristic feature of Stevenson's childhood was the fact that he was a delicate child and a chronic invalid. "That," said the preacher, "put the seal upon him as one of God's elect. If he had enjoyed robust health he would doubtless have become a lighthouse builder, like his father and grand-father. Stevenson, the writer of books, would have been lost in Stevenson, the builder of lighthouses. God put the seal of his election upon Robert Louis Stevenson by giving him a weak and crazy body and a strong and radiant soul."

"The old idea of election was that the elect ones were chosen by the grace of God for happiness and heaven. Well, that is as may be. They have their chance of getting to heaven as we all have; but God does not elect us for heaven—heaven is always a matter of grace. The elect of God are chosen for a different purpose. The elect of God are chosen for high service. They are sometimes called to suffer, and to suffer acutely, but the world gains by their suffering. It is in that sense that Stevenson was one of God's elect. The gospel he was elected to preach to mankind in season and out of season was learnt in suffering—the gospel of happiness.

The light of self-discipline never goes out.

OBITUARIES.

REV. GEORGE JOHN SLIPPER.

After a long and trying illness our beloved friend passed away at his residence, 7 Trevor Hill, Newry, on Sunday, September 10th, at 7 a.m.

The funeral took place on Tuesday, 12th September, and representatives of all creeds and classes attended.

A short service was conducted in the home by the Rev. P. Godding and the Rev. A. Davison prior to the funeral, and at the Newry Non-Subscribing Presbyterian Church, where the late Mr. Slipper laboured since 1909, the Rev. J. H. Ewbank, B.A., B.D., conducted the service. Here the Rev. J. A. Kelly, in a short address, said Newry, by the passing of the deceased, had lost a fine man, and the Church to which he belonged a great leader.

Prayer was offered by the Rev. Alfred Davison, and Miss F. Allen, who presided at the organ, concluded the service with the Dead March in Saul. The hymns were "O God our help in ages past" and "Calmly, calmly lay him down."

The cortege then proceeded to Warrenpoint Non-Subscribing Presbyterian Church, where a service was held by the Rev. J. Glynne Davies and the Rev. J. D. Davies, and where the committal service was conducted by the Rev. J. J. Magill and the Rev. John Barron.

In 1931 the late Rev. G. J. Slipper was appointed Moderator of the Non-Subscribing Presbyterian Church of Ireland, and during his term of office fulfilled the duties with dignity and efficiency. At the same time he was elected Clerk of the Remonstrant Synod of Ulster. Mr. Slipper completed thirty-five years in ministerial service in Ireland. Trained for a business career in the city of London, on the advice of his friend and teacher, the late Rev. Robert Spears, he accepted the position of Missionary of the Domestic Mission, Belfast, in November, 1898, where he ministered for seven and a half years. In 1906 he became minister of the Moneyrea Non-Subscribing Congregation in succession to the late Rev. Richard Lyttle. After three and a half years Mr. Slipper received a unanimous invitation to the Newry Congregation in 1909, which he has held until the close of his life's work. He has also had pastoral charge of the congregation at Warrenpoint since 1915.

Mr. Slipper was licensed by the Bangor Presbytery at Killinchy in October, 1903, and his pastorates have been marked by zeal and devotion.

In the year 1912 he was appointed to the responsible position of Clerk of the Non-Subscribing Church of Ireland. During his pastorate in Newry he identified himself with several good causes in the town. As hon. secretary of the public Library he helped to further its useful work; as trustee and hon. secretary of the Windsor Hill Schools, in conjunction with the Very Rev. Dr. Strahan and the Very Rev. the Dean of Dromore, he helped to promote the cause of education. His work as Clerk to the Trustees of the Quinn Charity is well known in the locality. We feel that in all our congregations in Ireland, and in many of those of other deno-

minations, the passing of George John Slipper is the occasion for the tribute of deep sympathy and the affection which many felt for him. There were other offices fulfilled by Mr. Slipper beyond those mentioned, such as Secretary of the Ulster Unitarian Christian Association and manager of this Magazine, any one of these offices being in itself sufficiently extra work in addition to the "sweet but heavy burden" of the ministry. His widow, Mrs. Slipper, has been his willing and competent partner in his church work, into which she also was initiated by the Rev. Robert Spears, having done duty in the offices of "The Christian Life." In the Sunday school at Newry and in the Women's League Mrs. Slipper has done very valuable work, and in addition acting as organist and training the choir. His son, Mr. Bruce Slipper, is a business-man in Belfast, and his daughter Edna (Mrs. McKinstry) carries on a high-class confectionery business in Newry.

For our friend George John Slipper, "the busy world is hushed, the fever of life is over and his work done, and now for him there is holy rest and peace at last."

"So mote it be." ULLIN.

MRS. SAM BELL.

The Banbridge Congregation has suffered a very severe loss in the death of a most valued servant and good Christian woman, Mrs. Sam Bell. She was loved by all; and her passing has left us with a loss, that we shall feel for a long time to come to be irreparable. There would be no concern about diminishing congregations, declining membership, and want in church loyalty if our churches possessed a few souls like Mrs. Bell.

She suffered much the last few months after two severe operations, but to the last she bore bravely and thought of others. She leaves a brother (Mr. Sterling another devoted servant to the church), a married daughter (Mrs. Kathleen Mathers), and a son-in-law, to whom our deep sympathy is extended. There was a very large attendance at the funeral (from the home of her daughter), and her mortal remains were interred in our old Meeting House Green, beside that of her husband. He had been for very many years an indefatigable Church Secretary.

MR. SAMUEL EDGAR.

The sympathy of the Mountpottinger Congregation is extended to Mrs. Edgar, whose family connections with the Church extend over so many years, on the sudden death of her son Samuel.

This young man had been all his life associated with the Congregation, being one of the limited number of Scholars in the Sunday School who never failed to take a Prize for regular attendance so long as his name was on the Roll. He had not been in the best of health for a few months past and had just returned from a holiday at Millisle when with unexpected suddeness the end came on September 8th.

REV. MATTHEW WATKINS.

We much regret to report the death of one who was so well known in our Ulster Churches.

The sad event took place on September 23rd at the Parsonage, Bryn, Wigan, where Mr. Watkins went six years ago to take charge of the Congregation at Park Lane Unitarian Chapel. He succumbed to a severe attack of pneumonia after an illness of but six days' duration.

For seventeen years Mr. Watkins was a popular figure among our congregations, succeeding the late Mr. Slipper as Minister at Moneyrea in 1910, leaving there in 1915 to take charge at Mountpottinger, where he served with much acceptance until 1927.

During his residence in Belfast Mr. Watkins was for a period of some years Hon. Secretary of the Domestic Mission, Stanhope Street, a post which he relinquished only on leaving for Lancashire.

He was prominently connected with the Bodel-Mackenzie Fund from its inception, and filled the office of Assistant-Secretary so long as he resided in Belfast.

The Remonstrant Synod of Ulster chose him as their Moderator for 1914-15, he having acted as Clerk for 1920.

During his Ministry at Mountpottinger Mr. Watkins was instrumental in raising a War Memorial and Endowment Fund to the extent of over £1,000, which has proved of valuable assistance to the congregation's finances. Like most natives of South Wales, Mr. Watkins was very musical and, in April, 1922, was, with the help of Mr. Harold Smith, Missioner at Stanhope Street, responsible for a combined Sunday School Musical Festival held in First Church.

To his widow and young son our deepest sympathy is extended.

THE WHEEL.

BY J M. CONNELL.

Some of the most important inventions were made in prehistoric times. The wheel was one of them. Who first thought of it will never be known. Originally it would be a very rude contrivance—simply the section of the round bole of a tree. Afterwards, for the sake of lightness, spokes were introduced, and by and by the outer iron rim was added, so as to make it more durable. The wheel may be said to have made the road; or rather, I would say, the road was made for the wheel. Where there are no wheeled vehicles, as in Thibet until recently, there are no roads, merely rough tracks. When only the foot of man and beast has to be considered, there is not much for the roadmakers to do; but when the wheel comes along, the surface has to be improved, and the width increased. And every improvement in the wheel has meant an improvement in the road, as we have seen in our own times, when the invention of the pneumatic tyre has given us roads as smooth almost as billiard tables, and as wide as need be. Sussex used to be notorious for its bad roads. It may have been here that the saying, "Put your shoulder to the wheel," originated and became a proverb, as the operation was so often required of travellers in these parts. But now, thanks to the pneumatic tyre, the Sussex roads are as good as are to be seen anywhere. The pneumatic tyre is responsible for the vast expenditure on roads which figures in the Budget of our own and every civilized country and for innumerable other things. It is responsible to a large extent for the changing habits of the people. Some time ago I met a Scottish clergyman at Iona, who said he was writing a history of Scotland during the last fifty years, and in his book he was laying the chief blame for the general decline in Sabbath observance, not on Darwin or Huxley, or H. G. Wells or Bernard Shaw, but on J. B. Dunlop, the inventor of the pneumatic tyre. The famous definition of a Scotman as "a man who keeps the Sabbath, and everything he can lay his hands on," is evidently in need of revision. Whether the second part of the definition has to be revised as well as the first, I will not presume to say.

Next in importance to the invention of the wheel itself was the invention of the cogged wheel. That has resulted in the creation of many things. But for it we in Lewes might still be taking the time o' day from the sundial on Newcastle House, instead of from the town clock or from the chronometers on our persons or mantelpieces; and preachers might still be relying on the hour-glass to tell them when to bring their sermons to an end. And not only has the cogged wheel been made use of in the measurement of time, but of distance as well. A friend has shown me the pedometer which enables him to measure the miles he has to walk in the London parks and streets daily in order to keep himself fit. And of course there are contrivances for the same purpose on cycles and motor cars. By means of the cogs, one wheel is made to turn a second, and the second a third, and so on; and thus a whole system of mechanism is enabled to do the work for which it was designed.

For a wheel, and especially a cogged wheel—is it not at once the most useful and selfless of things? It exists and works for purposes beyond itself, and each cog has its part to perform. But besides the purposes of which we are aware, there are others which we do not know; yet all these are helped or hindered by our behaviour. Beyond the wheels with which ours is in immediate contact, there is indeed an almost endless series of others which we dream not of. Thus the harmonious working of the world may be promoted or disturbed by our action. We can never know how far-reaching may be the effect of what we are doing or leaving undone. The student of history realises how one event is related to others far remote from it in time and place. When Emerson paid his memorable visit to Carlyle in the wilds of Dumfriesshire, the two sat talking on a hill-side, and Carlyle made the oftenquoted remark: "Christ died on the tree: that built Dunscore Kirk yonder; that brought you and me together. Time has only a relative existence." The Wheel, with its twelve Cogs, which was set going long centuries ago, originated that vast Christian movement which has affected and continues to affect so profoundly the life of the world. It is because men in the past have done the particular task assigned them that the world is so much better a place for us to live in than it might have been; and so if we hope and pray for a still better condition of things in the future we have to keep our wheels going steadily, performing with exactness the parts allotted them. Some poet has written:

However small and seeming mean
Your place may be, you have that place
In that great glorious machine
That to fulfilment runs its race,

Cog in some wheel, the least perchance,
Amid the stir and whirr about you,
Take comfort in the circumstance
That greater wheels would slip without you.

REPORTS.

U.S.A.—"Welcome visitors to our shores have been Dr. and Mrs. Arthur L. Agnew, of York Street, Belfast, who arrived in time for our May meetings, where the former was a speaker at several gatherings. They were visitors at the Metropolitan Conference, at Hollis, New York, where Dr. Agnew was the preacher to an overflowing congregation. He also spoke at Tufts College, which had conferred a degree upon him a year ago, at Meadville Seminary, Chicago, and in several other places. As guests in our homes and as gracious presences in our society the Agnews will always be welcome. We cherish the ties which bind us to our brethren overseas, and hope that these ties will always grow stronger and dearer."—E. Fairley D.D.

Glenarm—A unanimous call has been sent to the Rev. Percival M. Lee, of Bridgewater, Somerset, England, and accepted.

All Souls, Belfast—It is to be hoped that the coming winter will reveal a quickening and deepening of Church consciousness among our members and friends. First and foremost, regular attendance at public worship must be stressed for the obvious reason that this is the pivot on which all real and helpful Christian Fellowship ultimately turns. An appeal is made to all connected with the Church to make an effort to attend Divine Service at least once each Sunday, both for their own sakes and for the sake of the Church. The Sunday School re-opened on Sunday Morning, 3rd September, and a larger attendance of scholars would be encouraging. The Women's League commenced regular Monday afternoon meetings in September. New members will be welcome and those desiring to join the local branch should communicate with the Hon. Secretary. The annual Sale of Work or some function corresponding to it will be held as usual this winter. Full particulars will be announced later. Meanwhile members and friends are asked to keep this annual effort in mind as the need for a substantial addition to the Church funds is more urgent than ever. The Badminton Club will commence its season as usual about the beginning of October, the exact date will be made known later. There are vacanies for new members and application should be made as soon as possible to the Hon. Secretary.

Belfast Domestic Mission—Through the generosity of Mrs. A. C. Senior and Miss Hutton the Mission now possesses a number of articles which are called for in cases of serious illness. It was the intention of the late Mr. A. C. Senior to form a collection of sick room requisites and first aid appliances which should be at the desposal of Mission members unable to obtain these under ordinary circumstances. His unexpected demise prevented this scheme being brought to fruition, so the gifts above mentioned are very opportune. Any additions to the ucleus above mentioned, which generous members of our churches may feel disposed to present, will be gratefully received. It is intended that the loan of these articles shall be subject to the payment of a nominal fee, with an idea of forming a small reserve which shall be available for additions or replacements.

COLLECTIONS.

Have you ever thought what your absence from the church on Sunday may mean? You may have every excuse—distance, home duties, and emergencies such as those connected with farm work; but your absence will have meant that your contribution to the collection is missing on that day. "Oh, it's only a penny, it makes little odds—not worth thinking about!" you say. True, if it were for one Sunday only, and in the case of anyone who has scarcely missed a Sunday in his life, it doesn't much matter. But, it does matter for a number of Sundays, and also if, say, there is a rainy day that keeps others away as well. A minister once said that he looked with as much anxiety on a rainy Sunday as a market-gardener did on a rainy market day. A dozen people who habitually give a penny on a Sunday give to the collections something like £3 in the year. In the course of the year that may put your balance sheet either on the right or the wrong side. Why not have a little box at hand so that on a Sunday, when you are absent, you drop your collection in it, and give that extra amount the next time you are at church?

MISS FLORENCE STEEL.

There died on the 2nd September, 1933, Miss Florence Steel, daughter of the late James Steel, Belfast. Her remains were interred, in Dundonald Cemetery on the 4th September, Rev. S.P. Whitehouse officiating.

WOMEN'S LEAGUE.

The summer months do not find the Women's League moribund, although their activities are then more of a social character. With the coming of Autumn they get down to more serous business and the opening days of October will bring three gatherings of some moment.

The occasion will be the visit of Mrs. C. Severs, of Lewes, Sussex, to address the Quarterly Meeting, arranged for October 5th at the First Presbyterian Church, Belfast. In addition to her chairmanship of the Central Committee, Mrs. Severs is on the Management Board of League House, and for thirteen years has been Secretary of our church at Westgate, Lewes, in which town she takes an active part in work relating to mental welfare, Board of Guardians, and Education. The Girl Guides have in her a strong supporter, thus following the lead given by her husband, who is Scout Commissioner for the district.

The branches at Comber and Larne have arranged social gatherings on October 3rd and 4th so that members may meet Mrs. Severs in an informal atmosphere.

DEATH.

WATKINS—September 23, at the Parsonage, Bryn, Lancashire, Rev. Mathew Watkins, the devoted husband of Daisy Watkins, and formerly Minister of Mountpottinger and Moneyrea Unitarian Churches..

CORRESPONDENCE.

Correspondence is admitted *subject to the Editor's discretion.*

Dr. Annie Besant, an old personal friend of the Editor for nearly fifty years, passed away in India on 20th September, 1933.

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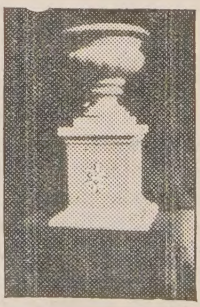

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